

Remarkable and Recent
PREDICTIONS!

OF MANY

Great & Astonishing Events,

That are to happen BEFORE and at the CLOSE

OF THE PRESENT CENTURY,

In Connection with, and Consequent on, the

REVOLUTION in FRANCE,

The Fall of Popery & Mahometism,

THE NEAR APPROACHING

General Conversion to Christianity,

AND

The Glorious Effects that will arise to the Whole

World, from the present most eventful

and important Period.

By a Gentleman of known Piety and Veracity,

NOW LIVING IN LONDON.

Transmitted in a Letter to the Editor

J. LAWRENCE, Bristol.

NEVER BEFORE PUBLISHED.

Interspersed with many Remarks and Observations, both
Pleasant and Profitable.

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PREFACE.

THE present is a period most momentous and interesting, and any thing to which credit can be given, by persons of piety and discernment, that tends to throw light on transpiring events, must be both pleasing and welcome, to every serious observer of providential occurrences. The following Prediction was uttered in the company of several Ministers and private Gentlemen, by a person of unblemished Morality, Piety, and Benevolence, as well as of good Understanding and Judgment. As far as there appears to be a consistency with Scripture Prophecy in this Prediction, the Editor attaches belief to it, and as good men who lived in the last century, have clearly foretold several things that have already happened, very similar to what is here predicted, the Editor is the more inclined to send it out into the world as a VERY STRONG PROBABILITY.—Besides, the word of infallibility points clearly at the approaching end of Antichristianism and Tyranny, and consequently, in order to effect the Destruction of the ‘*Man of Sin*,’ and all his dark kingdom and retinue, and to fulfil the word of Sacred Inspiration, things like those that are here predicted *must* transpire, as sure as God has spoken them; and so far as this Prediction agrees with divine Prophecy, so far it is *really true*.—And as they declare they ground all their confidence in future events, on the Books of the Old and New Testaments, the *Society* alluded to in this Prediction are the more entitled to respect and belief.

The Rev. Christopher Love, has a very remarkable sentence in his Predictions.—‘Observe my

‘ dear friends; while you read my calculation of
 ‘ the dates in the Books of Daniel and the Revela-
 ‘ tion, which the Spirit of the Lord led me into;
 ‘ for he will reveal it to some of his own before the
 ‘ time comes.—The nearer it approaches, the more
 ‘ will the seals be taken away and increasing light
 ‘ will be given to God’s people.—For the Lord does
 ‘ nothing without revealing it by his Spirit to his
 ‘ Servants the Prophets. He destroyed not the old
 ‘ world till he had revealed it to Noah.—He did
 ‘ not overthrow Sodom and Gomorrah without
 ‘ making it known to Abraham, &c.—I do not
 ‘ mean that any new Prophets shall arise, but that
 ‘ the Lord by his Spirit shall cause knowledge to
 ‘ abound among his people—whereby the old Pro-
 ‘ phets shall be clearly and perfectly understood.”

Of this truth I am fully certain, that the same
 divine Spirit which dictated all Scripture Prophecy,
 as well as every other part of sacred Writ, can give
 to those men God may be pleased to appoint such
 insight into Scripture Predictions as none beside
 can conceive of, unless blessed in the same manner.
 Nor do I believe that any part of the sacred
 Volume is so dark that no one can understand it.
 No! for that Spirit which taught the Prophets to
*spea*k, can teach other men to *understand* clearly
 what the Prophets *mean*.—Now, as the rise and
 reign of the *Old Testament Babylon* was foretold
 by the *Old Testament Prophets*, so the rise and
 reign of the *New Testament Babylon* is likewise
 foretold. The persecutions of the Jewish Church
 by the *Old Babylon* were predicted exactly, both
 as to *commencement* and *consummation*, so are the
 persecutions of the Protestant Church by the Popish
 Synagogue, both by *New and Old Testament*
Prophets.—And as the captivity of the Jews in
Babylon was predicted to continue 70 years (which
 were

were exactly fulfilled) so the reign of the Popish Synagogue is predicted to be 1260 years; which will undoubtedly be fulfilled also. It is clear, that the *time, times and an half*, spoken of by Daniel, and the *3 days and an half*, by St. John, Rev. xi. 11.—and the 1260 days in the same chapter, are synonymous, i. e. mean the same thing, and signify 1260 prophetic years. On this particular I shall quote a passage from *Fleming's Apocaliptical Key*.—
 ' The three grand numbers, 1260 days, 42 months, and time, times and an half, are not only synchronical, but must be interpreted prophetically, so as that years must be understood by days. That these three numbers are synchronical, will appear plain to any impartial considerer, that will be at pains to compare them as we have them in the Revelation, viz. the 1260 days, chap. xi. 3. and chap. xii. 6. the 42 months, chap. xi. 2. and chap. xiii. 5. and the time, times and an half, chap. xii. 14. For is it not clear, that the Gentiles treading down the holy city 42 months chap. xi. 2. is the cause of the witnesses prophesying for 1260 days in sackcloth, v. 3.? And is not the Woman or Church's being in the wilderness for the same term of days, chap. xii. 6. a new representation of the witnesses prophesying in sackcloth? Seeing this *must be* while the beast is worshipped and served by the whole Roman world, during men's lunacy of 42 months, chap. xiii. 5.—And therefore, seeing the Woman is said to be in a wilderness state of desolation and persecution, for a *time*, and *times*, and an *half time*, in order thus to be preserved from the beast and serpent, as we see chap. xii. 14. it is likewise plain, that this number of three years and an half must be the same with the two former numbers. Only it is to be observed by the way, that

‘as these numbers are sychronical or the same, ‘so
 ‘it is easy to prove they must be understood proph-
 ‘phetically for years.—Now that 1260 days
 ‘cannot be taken literally, but prophetically,
 ‘will appear from hence; that it is impossible
 ‘to conceive how so many great and wonder-
 ‘ful actions, which are prophesied of could fall
 ‘out in that short time.—Such for example, as
 ‘the obtaining power over all kindreds, tongues,
 ‘and nations; the world’s wondering at and sub-
 ‘mitting to the reign of the beast, &c. Besides,
 ‘the 1260 days are the whole time of the Papal
 ‘Authority, which is not to be totally destroyed
 ‘until the great and remarkable appearance of
 ‘Christ, upon the powering out of the seventh
 ‘vial. Therefore we may certainly conclude, that
 ‘it must take up some centuries of years to carry
 ‘on this abomination that maketh desolate.’

The above reasoning on the dates in Scripture is
 so clear and plain, and so consistent with the
 events of Providence, that no doubt can be enter-
 tained of the agreeableness of the Interpretation to
 the mind of the Spirit of God, and the meaning
 of the sacred Prophecies with which these dates
 are connected. Consequently, if we can come at
 the time in which the reign of Popery may be
 said to begin, we may easily point out the time
 with a good degree of precision in which it will
 end. Now, we find several very eminent Authors
 are agreed in beginning the Papal Reign A.D. 606.

If to A. D. 606

We add 1260 Years,

It points out A. D. 1866

But to come at the time the Holy Ghost points
 out, we must reduce 1260 Julian or common years
 to Prophetic years. The Prophetic years consist of
 12 months, containing exactly 30 days each; con-
 sequently

frequently the Prophetic year is composed of 360 days exactly. But the Julian or common year, consists of 365 days, 5 hours, and 49 minutes; the minutes we shall not regard, but notice the additional days and hours. Now the 5 hours, in the term of 1260 years will amount to 262 days 2 hours, making more than half an year, which is not to be wholly neglected. Now, to come more exactly to the time pointed out by the Holy Ghost for the DESTRUCTION OF POPERY, we must

Multiply 1260 Prophetic years
By - - - 5 Days

To these 6300 Days
Add - 262 Days

Divide these by 360) 6562 (18 years 82 days.

From 1260 Julian Years
Subtract 18 Yrs. 82 Days

1242 Yrs. 278 Days.

To the year 606, add the 1242 years, and it points out A. D. 1848. But take out the 278 days, and it points out the beginning of 1847.

So that if 606 was the commencement of the Papal Interest, 1847 or 1848 will be its ending, or very near that period.—But there are others who date the beginning of the Popish influence much earlier than 606, and perhaps with very good reason, for the Apostle Paul, in II. Thes. chap. ii. says, that the *Mystery of Iniquity* was at work when he wrote that Epistle. And the Apostle John, in his first Epistle, 4th chap. and 3d verse, says, that *Antichrist was then in the world*. And in his third Epistle, he tells us of one Diotrephes, who loved

to have the pre-eminence, and who prated maliciously against the Brethren, and cast them out of the church. And I suppose his reason for it was because they would not submit to his supremacy. His *proud spirit* could not bear to be opposed.— On this ground it appears to me quite rational to suppose, that this proud infernal Popish Spirit had gained mightily before the year A. D. 606.—In fact, I have no doubt, but that the Bishop of Rome had formed his plan, and avowed his principles long before that year.—And though the wicked Phocas, the Emperor, did not declare him universal Bishop till A. D. 606, yet he had declared himself such, long before that. By consulting Fox's acts and monuments, pages 116 and 117, and a few further on, it is easy to be discerned, that the Popish Authority had risen in Gregory's time to a great height indeed, and the many gross and scandalous ceremonies that were then in use, together with the enormous power that the Bishops of Rome then had, seems to me to justify the dating the commencement of Popery, so early as A. D. 558, to which if we add 1260 prophetic years, it points A. D. 1800. If this be a just calculation of Popery's commencement, no doubt remains but that A. D. 1800, or very near that, will produce its total and final overthrow.—I am very sensible, that many think differently on this subject; and tell us that Popery will remain many years longer.—I would not offend them, nor be too confident in my own opinion; but I think with Mr. Fleming, that many great men have made great mistakes for want of attending properly to *common* and *prophetic* time. On these principles I take the liberty to send forth the Predictions following as *very strong probabilities*. And considering the tendency of transpiring events, I am much strengthened in the
the

the conjecture.—As there is certain Scripture ground to believe that the Jews will be converted, and Mahometism be destroyed; so it may be strongly probable that these events are *near*.—It has been observed by several pious and judicious Divines, that each *new century* has produced some *new and great events* in the *Christian Church and world*: Therefore, to me it seems but rational to suppose that the following Predictions may be true. And I am free to tell, and bold to declare, that I really believe some very surprizing and astonishing events will transpire before this century closes, and on the commencement of the next; and as I entirely agree in the probability of the Predictions of several eminent men who have dated the same, I shall transcribe such parts as tend to illustrate Mr. B's. Prediction; and close the whole with a few serious and pertinent remarks.—I now close this prefatory discourse by wishing my Readers a happy degree of the Holy Spirit's illumination in this and in every divine subject.

And am with Sincerity, theirs, &c.

J. LAWRENCE.

BRISTOL, April 24, 1794.





The very peculiar and extraordinary

PREDICTIONS

Of Mr. W. B.

A Gentleman now living in London.

HE says;—that in January 1789, he had many serious impressions on his mind, and being doubtful what would be the result of them, as he was engaged in his business on a certain day, he suddenly heard a voice saying to him,—‘Go to AVINGNON, in FRANCE.’ His mind was greatly impressed with this command, and he tried to evade its force, but could not; and fell in an agony on the floor, in which situation he lay about half an hour; then he arose, and went into a parlour and endeavoured to compose himself. But instantly he heard another voice saying to him,—‘write out thy accounts, and provide thyself with money.’—He instantly obeyed the command, and proceeded to business immediately; and felt such an energy in attending to it, that he performed more in two hours than he usually did in two days.—Having settled his accounts, and taken such a sum as he thought necessary for his journey, just as he was about to depart, his friend J. W. called on him to enquire if he had any thing on his mind relative to a journey to *Avingnon in France*. Mr. B. said he had, and was going that day:—to this Mr. W. replied, he could not go that day, because he was unprepared;—but on the next day he

he set out and came up with Mr. B. on the passage from Dover to Calais, he having set out before him, but was detained by contrary winds till Mr. W. came up with him. They embarked together, and landed at Calais in two hours, and proceeded to Paris in company. When arrived at Paris, they went to a person's house whom Mr. B. knew; here they were kindly received and generously treated; and a kind interposition of divine providence it appears to have been, for by this time they had only *three Sous* left. After a few days stay at this citizen's house, he generously and liberally supplied them with money for the remainder of their journey to Avignon, and told them he had laid by the money he then gave them for his own journey to Avignon, but was now convinced that it was they and not him that were called thither. Thus furnished, they set out on the next day; and arrived at Avignon in about three weeks. Here they were ignorant of the people, and of their language, and in a great measure of the object of their journey. But providentially they met an Englishman with whom Mr. B. had a slight acquaintance.—He accosted them, and told them, they were expected there by seven associates who had met at Avignon thirteen years ago, in consequence of impressions or commands similar to those of Messrs. B. and W. These seven were of different nations. One Russian, one Prussian, one Pole, two French, and two Italians from Rome. The Englishman introduced them and was their interpreter. They were received as brethren—and finding they were exhausted and in an uncomfortable dress through traveling so far, and had again only three *Sous* left, they furnished them amply with clothes, and generously supplied them with money.—Here they continued seven months.

During



During this period, they had many extraordinary communications made to them, not only from the records of the society (which are a daily journal) but also, through the medium of angels, with whom they assert they personally conversed. They say likewise, that they met regularly every evening at 7, and in a familiar manner commemorated the death of Christ, by eating bread and drinking wine. And conversed together on the subject of their future destiny. The oldest member always presides at the meetings.—They were often sensible of the presence of angels by various sounds, as well as by their visible appearances.—Mr. B. was told by these associates, that they had been expected for some time, and as a proof of that, they referred him to a distant record in their journal, where their names had been entered as persons who should join their society.

While they were here, they had many and great discoveries made to them of the *Prophecies of scripture*; and of important events depending;—but at present he said, he was not at liberty to mention them fully, as the veil was not yet to be removed;—but before the close of the present century many and great would be the revolutions in Europe and other parts of the Globe.

That the Turkish Empire will be destroyed by the instrumentality of a boy, then only eleven years of age, residing at Rome.

That this boy is conscious of his important destiny, and under the immediate and daily instructions of spiritual and angelic agents.

That the superstition of Mahomet is to be annihilated by a general conversion to Christianity, and the destruction of many of its votaries.

That the downfall of the Papacy is also at hand, and that Rome itself will be involved in destruction.

That the present Pope will not live long. At his death, there will be two competitors for the Papal chair, neither of whom through cabals in the conclave will succeed: but a third will arise and will be elected, and this will close the scene of Papal Tyranny and Authority.

That the Jews will be converted to Christianity, and restored to Palestine, and their country become, the glory of all lands.

That there will be no COUNTER REVOLUTION in FRANCE. But that Government will be improved to a greater degree of purity and perfection.

[Here I beg leave to introduce a passage from Daut's Prophecy, pages 55 & 56 in 'Prophetic Extracts.']

——— ' For he shall smite FRANCE sorely,
' and then will heal her again; and France *shall*
' *at last turn to God*, after she hath been *laid waste*,
' and will then be very acceptable to the Lord.
' Yea, Amen!'

The following passage also, by another Author, is equally striking. It was published in 1701.

' The present French King [*that is, the French*
' *King*

* *King that reigned in 1701;*] takes the Sun for
 ' his emblem, and these words for his motto, *Nec*
 ' *pluribus impar.* [*not matched by many.*] But he or
 ' his Successors, and the Monarchy itself at least
 ' before the year 1794, may be forced to acknow-
 ' ledge, that in respect to neighbouring Potentates,
 ' he is even *singulis impar.* [*a match for none.*]—
 ' But as for the expiration of this *fourth* vial, I
 ' fear it will not be until the year 1794. Then I
 ' suppose the fourth vial will end, and the fifth
 ' commence by a new mortification of the Papacy.
 See Apoc. Key, page 53.

I now return to the remainder of Mr. B's. Pre-
 dictions.

That England will have a share of calamity;
 but it will emerge from its trial, and become as
 glorious if not more so, than France.

That Italy in general will become a scene of
 distress and horror.

That Spain will be restored to Liberty; in that
 country the spirit of those Revolutions is already
 at work, and the effects will soon appear.

That there are seventy or more associates under
 like impressions in different parts of Europe, who
 know they shall be instrumental in these events.

That they know the names and places of abode
 of

of many of those designed for these purposes, who are yet ignorant of any such impressions.

That the information they derive from the Angels is in figures or characters, that are reduced to words and sentences by one of the associates.

That the medium is not unlike the *Urim* and *Thummim*, by which Moses and Aaron were informed of the divine will.

That the distant associates correspond regularly with each other by numbers or figures, a key to which they are all possessed of.

That a Turkish woman was directed by a voice to assume the dress of a Russian officer, and to go to *Angona* alias *Ancona* in Italy, where she should meet with a man in the Russian uniform, whose directions she was to follow:—she obeyed and went.—One of the seven associates at Avignon had the same directions to proceed to Angona, they arrived at the gates the same day and hour; he conducted her to Avignon where she remains.

That they are ordered not to interfere with any sect of religion, or any system of policy, but to wait in their various situations for the period of their more public appearance.

That they ground all their confidence in the approaching events on the books of the old and new Testaments.

That

That many of the Prophecies supposed to have been fulfilled already, are *now* depending on that which respects the Boy at Rome. And he, says that this Boy is as clearly and distinctly revealed in one of Isaiah's predictions as Cyrus was, although his name is not mentioned. (In answer to a query on that head, Mr. B. declared that himself and his associates are no disciples of E. Swedenburg.)

As a further illustration of the preceding Predictions, I shall here transcribe another passage from Mr. Christopher Love, published in 1651.

' Out of thee O! England, shall a bright Star arise, whose light and voice shall make the heathen tremble and submit to the glorious Gospel of the Son of God. He shall be as a Son of Thunder to the wicked; as a Lanthorn to the Jews to lead them to the kingdom of Jesus Christ.

' I die in that thought, and really believe that my calculation on the Rev. of St. John, and the Prophecy which St. Jerom copied, and translated out of the Hebrew language, (and which was written on Seth's pillar which is said to have stood from before the deluge, and was built by Seth the son of Adam, and this Prophecy written on it by Enoch) is also true, and is as follows:

' Great earthquakes and commotions by sea and land, shall come in the year of God 1779.

' Great Wars in Germany and America, in 1780.

' The destruction of Popery and Babylon's fall, 1790.†

' God will be known by many in the year 1795.

B

This

† That is,—by the Revolution in France that year.

' This will produce a great man.—The * stars
' will wander and the moon turn as blood in 1800.

' Africa, Asia, and America, will tremble in
' 1803.

' A great † earthquake over all the world in
' 1805.

' God will be universally known by all. Then
' a General Reformation and Peace for ever, when
' the people shall learn war no more.

' Happy is the man that liveth to see this day !'

As an illustration of the destruction of the Popish
Clergy predicted above, I shall transcribe the Pro-
phesy of Hildegardis from Fox's acts and monu-
ments of the Christian Martyrs, page 261. Hil-
degardis was living in the year A. D. 1146. The
Prophecy was approved and published by M.
Luther.

' In those days (that is, in the days of the gross
' corruptions of Popery) shall rise a senseless peo-
' ple, proud, greedy and subtil, without faith,
' who will eat the sins of the people, holding a
' certain order of foolish devotion under the feigned
' cloak of beggary : preferring themselves above all
' others, by their feigned devotion, arrogant in
' understanding, and pretending holiness : walk-
' ing without shamefacedness or the fear of God :
' inventing many new mischiefs strong and stout.
' But this order shall be cursed by all wise men, and
' faithful Christians. They shall cease from all
' labour, and give themselves over to idleness, chu-
' sing rather to live through flattery, and begging ;
' moreover

* Meaning the Popish Clergy, and all false Teachers.

† Signifying either a dreadful war, or a thorough re-
novation of the Christian Church.

' moreover they shall study together how they may
 ' perversely resist the Teachers of truth, and stay
 ' them together with the noblemen. How to se-
 ' duce and deceive the nobility, for the necessity
 ' of their living, and pleasures of this world: for
 ' the Devil will graft in them four principal vices,
 ' (that is to say) *Flattery*, *Envy*, *Hypocrisy* and
 ' *Slander*. *Flattery*, that they may have large gifts
 ' given them: *Envy*, when they see gifts given to
 ' others and not to them: *Hypocrisy*, that by false
 ' dissimulation, they may please men: *Detraction*,
 ' that they may extol and commend themselves
 ' and backbite others, for the praise of men, and
 ' seducing of the simple. Also, they shall instantly
 ' preach, but without devotion or example of the
 ' Martyrs: and detract the secular Princes, taking
 ' away the Sacraments of the Church from the true
 ' Pastors, receiving alms of the poor, diseased and
 ' miserable, and also associating themselves with
 ' the common people; having familiarity with
 ' women, instructing them how they shall deceive
 ' their husbands and friends by their flattery and
 ' deceitful words, and rob their husbands to give it
 ' unto them: for they will take all these stolen
 ' and illgotten goods, and say, give it unto us, and
 ' we will pray for you, so that they being curious to
 ' hide other men's faults, do verily forget their own.
 ' But alas! they will receive all things of Rovers,
 ' Pickers, Spoilers, Thieves and Robbers, of sacri-
 ' legious persons, Usurers, Adulterers, Heretics,
 ' Simoniacs, Apostates, Whores and Bawds, of No-
 ' blemen, Perjurers, Merchants, false Judges, Sol-
 ' diers, Tyrants, Princes, of such as live contrary
 ' to the Law, and of many perverse and wicked
 ' men; following the persuasion of the Devil, the
 ' sweetness of sin, and delicate and transitory life,
 ' and fulness even unto eternal damnation.

' All these things shall manifestly appear in them
 ' unto all people, and they (day by day) shall wax
 ' more and more wicked, hard hearted and deceit-
 ' ful, but their hypocrisy shall be found out; and
 ' then *shall their gifts cease.* * And then they shall
 ' go about their houses like hungry mad dogs look-
 ' ing down upon the earth, and drawing in their
 ' necks like doves, that they might be satisfied
 ' with bread.—Then shall the people cry out on
 ' them, woe be unto you ye miserable children of
 ' sorrow, the world hath seduced you, and the Devil
 ' hath bridled your mouths, your flesh is frail and
 ' your hearts without savour; your minds have
 ' been unstedfast, and your eyes delighted in much
 ' vanity and folly;—your dainty bellies desire de-
 ' licate meats, your feet are swift to run unto mis-
 ' chief:—remember, when you were apparently
 ' blessed, yet envious; poor to appearance, but
 ' rich; humble in semblance, but proud; simple
 ' in the sight of men, but mighty flatterers; un-
 ' faithful betrayers; perverse detractors; holy hy-
 ' pocrites, subverters of the truth, overmuch up-
 ' right, unstedfast teachers, delicate martyrs, con-
 ' fessors for gain: meek but slanderers, religious
 ' but covetous; humble but proud; pitiful but
 ' hard-hearted, liars, pleasant flatterers, persecutors,
 ' oppressors of the poor, bringing in new sects of
 ' your own invention: thought merciful but found
 ' wicked, lovers of the world, sellers of pardons,
 ' spoilers of benefices, unprofitable orators, sedi-
 ' tious †conspirators, drunkards, lusting for ho-
 ' nours, maintainers of mischief, robbers of the
 ' world, insatiable preachers, men pleasers, sedu-
 cers

* Ask the French Emigrant Clergy if this is not true?

† Here again let us look at the Priests of France, and other Popish Countries, and see who are conspirators.

'cers of women, and sowers of discord, of whom
 ' Moses the glorious prophet spake very well in his
 ' song. A people without counsel or understand-
 ' ing. I would to God they did know, and under-
 ' stand, and foresee the end. You have builded up
 ' on high, and when you could ascend no higher,
 ' then did you fall as Simon Magus, whom God
 ' overthrew, and struck with a great plague. So
 ' likewise through your false doctrine, naughtiness,
 ' lies, detraction and wickedness, are you come to
 ' ruin. And the people shall say unto them, go ye
 ' teachers of wickedness, subverters of truth, bre-
 ' thren of the deceiver, fathers of heresies, false
 ' apostles, who have feigned yourselves to have
 ' followed the life of the apostles, and yet have not
 ' fulfilled it in any part; ye sons of iniquity, we
 ' will not follow the knowledge of your ways, for
 ' pride and presumption has deceived you, and in-
 ' satiable concupiscence has subverted your errone-
 ' ous hearts. And when you would ascend higher
 ' than was meet or comely for you (by the just
 ' judgment of God) you are fallen back into per-
 ' petual opprobrium and shame.'

Surely nothing can be more descriptive than the
 above, of the character and disgrace of the Romish
 Rabble, lately witnessed in France.—God hath
 his times of retribution, and now they are come.
 The Romish Synagogue and her agents have filled
 the streets of divers towns and cities in France
 with protestant blood, and now blood has been
 given them to drink in large draughts! *And stri-
 king it really is, those very places where persecu-
 tion raged most, have now suffered the severest
 effects of the present commotions.*

But that the Justice and Equity of the divine
 procedure may more strikingly appear; we will

take a retrospective view of Papal proceedings against the Protestants in the years 1570, 1572 and 1573.

First, in 1570 in the city of Orange, many thousands of Protestants were slain in the most barbarous and *inhuman manner* that can be conceived. The bloody emissaries of Popery brake into their houses without the least warning, and *murdered men women and children*. Some they stript naked and threw out of high rooms into the streets:—some they smothered in their own houses with smoke:—others they killed with the sword and other weapons—and then threw their bodies to the dogs! One would think it must puzzle the *prince of darkness* to find out such *master-pieces of monstrous cruelty*! In the same year by order of Charles IX. dreadful murders were perpetrated in *Roan* and *Dieppe*; while the Protestants were engaged in divine worship, they flew upon them like *Lions* and *Devils*, destroying all they possibly could. Now, let the above places view the revenging hand of God, and repent of their crimes, and abandon that accursed Religion! But the above is nothing when compared with the Parisian massacre, on August 24, 1572.—An infernal stratagem was contrived by the King and his Party, to collect all the chief Protestants in France at a pretended celebrated marriage in Paris, between the Prince of Navarre and the King's sister. This was a masterpiece of infernal craft, which too well succeeded. By this, it was pretended that all animosities were ceased, and that nothing but friendship and good understanding should from henceforth prevail betwixt the King and his Protestant Subjects. But, Behold! *Lucifer had metamorphized himself the more effectually to destroy!* The Protestants believing the pretensions that were held out to them, great numbers
of

of them resorted to Paris from all parts. The marriage was apparently celebrated, and every thing seemed to invite the Protestants to quietness, peace and security.—But, behold! a watch word is adopted, a set of murderers appointed, who, at the time fixed on, (the dead of night) rushed out like fiends; and in the first place murdered Admiral Coligni, and the leading men of the Protestants: having effected this butchery, they flew on *all ranks, of each sex, and murdered men, women and children, to the number of Ten Thousand and upwards.*—And so great and terrible was this infernal slaughter, that the streets were filled with dead bodies, and ran in streams of blood.—To be rid of them, they carried the dead bodies by cart loads, and threw them into the river, insomuch, that the river was stained with human, *Protestant blood!!!* This was *not* confined within the walls of Paris, but other places shared the same fate. *Lyons particularly!* Orleans, Thoulouse, and other places! Insomuch, that a number of good men, not less than *Thirty Thousand, were massacred in about four days!* O Lord! how long thy patience has endured! surely thou art a God of long suffering! But now, *the blood stained scarlet Whore*, begins to feel thy strokes! May she totter! may she tremble! may she fall to rise no more!

But we must *not* forget what effect the news of this *most horrible affair* had upon his *Unholiness at Rome*.—As soon as it had reached his ears, he caused *Te Deum* to be sung! proclaimed a jubilee, in honour of this most worthy atchievement! His Cardinals and himself walked in procession; amidst cannons roaring, bells ringing, and Popish Saints singing, for the victory they had gained over *the Heretics!!!*

Ye Popish Friends of French Despotism say,—
Was not this downright Popish Christianity? How

would you be loaded with infallible blessings if you could but once more raise the *drooping, dying cause*, of his *unspotted Holiness*!

But we apprehend, your efforts are too feeble, your schemes too futile, and your friends too few, and that they are likely to be much fewer. And our reasons for it are the following:

We find, that God himself has said, I will visit the iniquities of the fathers upon the children unto the *third and fourth Generation* of them *that hate me, &c.* Here we wish to remind you; that at, and soon after the above period, upwards of one hundred thousand Protestants were slain by your forefathers.—And, in the persecutions of the Waldenses and Albigenses, there were murdered *no less than One Million.* The Duke of Alva alone is reported to have murdered Thirty-six Thousand! In the latter persecutions of the French Protestants, *no arithmetic can count the number of the slain of the Lord's people!!!* Therefore, unless you have repented of your *own personal crimes*, and renounced the *bloody religion* of your fore-fathers, we imagine that ye yourselves have *these very crimes to answer for.* And should this be found to be the case, you will never succeed in your projects of restoring this ancient Tyranny.

But we have to add further, that our God hath told us by the Prophet Joel, chap. iii. vr. 15. 16. 'The Sun and the Moon shall be darkened, and the Stars shall withdraw their shining,' &c. And by the Prophet Haggai, chap. ii. vr. 6, 7. 'That he will *shake the Heavens* and the *Earth*, and the *Sea* and the *dry Land.* That he will shake *all nations*, and the *desire* of all nations shall come. And that he will fill his house with his glory.'

Permit us here to give you a comment on the above texts.—By 'Sun and Moon,' we understand

stand those *Powers* and *States* that have shone upon and cherished the Papal Synagogue. By 'Stars,' we understand the *Romish Clergy*; and by their being 'darkened,' &c. imports their *total* and *final* ruin and removal. By 'shaking the Heavens,' we understand those shaking storms of wrath which shall undoubtedly come upon the *apostate Romish Church*, and *all the false Teachers*, and *Truth Corrupters in Christendom*. By 'shaking the Earth,' &c. we understand wars and civil commotions. Which will *wholly destroy* all *corrupt and oppressive Governments*. By 'the desire of all nations,' we understand Jesus Christ, not only in his first coming in the flesh, but also in his more glorious and triumphant coming in his spiritual and evangelic kingdom. And permit us to say, we firmly believe that this coming of his, is even *at the door*. We will not say that the ungodly will not be first punished and plagued, for we think they certainly will. But, those days of terror *will be short*, and that too for the '*Elect's sake*.' For such reasons as these, and many more beside, we think, that the Papal Friends of Despotism will *fail* in their *enterprizes*. For be it remembered, that 'Jehovah reigns, and doth as he pleases in the armies of heaven, and among the inhabitants of the earth, and none can stay his hand. His purpose shall stand, and he will do all his pleasure.'

But we will just ask the question, what will be the condition and circumstances of men when all this comes to pass? We answer to this, that God himself has described it, by comparing it to new heavens and a new earth. See Isaiah, chap. lxx. verses 17, 18, 19. 'For behold, I create new heavens, and a new earth; and the former shall not be remembered, nor come into mind. But be you glad and rejoice for ever in that which I create :
for

‘for behold, I create Jerusalem a rejoicing, and
 ‘her people a joy. And I will rejoice in Jerusalem,
 ‘and joy in my people, and the voice of weeping
 ‘shall be no more heard in her, nor the voice of
 ‘crying.’ Here let us comment again;—‘I create
 new heavens,’ &c. i. e. the Christian Churches shall
 be so *renovated, purified, and multiplied*, that *all*
 who bear *rule* will be just and good men, the con-
 sequence will be, that there will be *no oppressors nor*
oppression: and the condition of man will be so
astonishingly altered for the better, that the Church
 and the World may well (at that time) be com-
 pared to a new creation of heaven and earth.

“Oh long-expected Day begin!

“Dawn on the Realms of Woe and Sin!”

WATTS.

And here let us observe, this is already begun
 in Christendom, and no doubt, but the hand that
 began it will complete it. And the regeneration
 that is begun in Christendom, is going out into all
 the heathen world. Here let us quote a passage
 from ‘Prophetic Extracts,’ pages 73. and 74.

‘Also I saw in a vision the *Sun* arise as a bride-
 ‘groom, adorned with glory and majesty, and in
 ‘full lustre and brightness, in the East and in the
 ‘North, and all the Isles of the Heathens were in
 ‘a moment enlightened at once, * as by a flash of
 ‘lightening: for the Sun is near unto them when
 ‘he rises in the East. And I beheld, that in all
 ‘places where it was yet dark, that the Light daw-
 ‘ned, yea, the uttermost places of all among the
 ‘nations were enlightened: and they came forth
 ‘out of all corners of the earth, and out of all hid-
 ‘den places, and they lifted up their eyes to the
 ‘wonderful Light of the Sun, and they were, as
 it

* Refer to Pages 17 & 18, and observe Love’s Prophecy,

'it were, covered with the lustre† of the Light.
 'And all nations were at once gathered to the Sun,
 'which is the Son of Righteousness, *Christ in the*
 '*Children of God.* And I saw that the eyes of all
 'the blind were opened, yea, of all the Nations
 'that would but look upon this wonderful Light;
 'and all the Islands of the Nations were very joy-
 'ful, because of this glorious Sun, and praised
 'God that he had vouchsafed them to see *that*
 '*wonderful Light: and they sang new songs,* and
 'rejoiced with great triumph. And they saw the
 'dead sea * tremble in all parts, and there was
 'heard up and down a great noise of waters run-
 'ning together; and the great sea was full of
 'brightness, clear as chrystal. And I asked the
 'Lord what this great noise of the waters was, and
 'why they made such a noise, and gave forth such
 'a voice? And the Lord answered me very gra-
 'ciously, and said, They are the Tribes, Tongues
 'and Languages of the Nations, whom I have ga-
 'thered together to myself, to be my people;
 'therefore they are so glad, and do so triumph in,
 'and do so praise and bleis me their God and Fa-
 'ther; for they shall from this time forth, and for
 'ever, daily praise me, and glorify my name.
 'Amen, yea, Amen.'

This Author goes on promising and threatening
 almost all nations, but especially the European
 nations, in this peculiar stile. And really, when
 we consider the complexion of the present times;
 we see too much reason to suppose there is some-
 thing in his sayings that is more than human.

In pages, 75, 76, and 77, he says, 'And the
 'Lord said again to me, cry out, oh! oh! and
 'woe unto Christendom! for from henceforward
 'I

† Rev. xii. 1. 'I saw a Woman clothed with the Sun.'

* The Papal Synagogue.

‘ I will utterly root out the greatest part of
 ‘ them from off the earth, and will cut off great
 ‘ nations from my wicked Christendom, by the
 ‘ mighty warlike deluge of the Turks. They shall
 ‘ cover thy whole land with a great multitude
 ‘ of people that I will bring upon thee; for I will
 ‘ judge thee by my Servant the great Ishmael,
 ‘ and will slay you ye wicked Christians. [Russia
 ‘ and Prussia, probably,] ‘ And the Lord God said
 ‘ unto me, I will give command to the *Emperor of*
 ‘ *the Turks*, my Servant Ishmael, to deal with the
 ‘ ungodly very unmercifully, who do so much
 ‘ despise me, till they be totally rooted out of the
 ‘ earth; for I will reject the Serpentine and adul-
 ‘ terous Antichristians from before my face, so
 ‘ that the house of the Wicked shall rule and reign
 ‘ no more over the little house of the Righteous.

‘ And the Lord said, declare it to the kingdom
 ‘ of the Eagle, and say, the Light shall be taken
 ‘ from thee, and thou shalt be left to sit in dark-
 ‘ ness, for my Sun shall no longer shine upon thee
 ‘ which thou hast so often darkened with thy great
 ‘ wickedness. Page 78. *I will uncover the whole*
 ‘ *Roman Empire*, and strip her before all nations,
 ‘ and take away the veil. Then shall they see her
 ‘ shame, and she shall blush before me, and then
 ‘ I will pursue them sorely with the sword, famine,
 ‘ ravenous beasts, and the plague. Page 79. Thus
 ‘ saith the Lord God to me; I will from hence-
 ‘ forth command all my winds to assemble from
 ‘ the four quarters of the earth, and storm one
 ‘ against another; so that the *North* and *East*
 ‘ winds shall come with great tempestuousness,
 ‘ and wage war against the *South* and *West* winds;
 ‘ and the *South* and *West Winds* shall war against
 ‘ the *Northern* and *Easterly Winds*, and in the end
 ‘ I will give victory unto the *East* and *North*
 ‘ Winds.

‘ Winds. And they shall march through Poland,
 ‘ Saxony, Germany, and up and down, to and fro,
 ‘ in the breadth and length; through Hesse, and
 ‘ along the rivers Mayn and Rhine, up and down
 ‘ in Holland, through the whole upper Palatinate,
 ‘ Bavaria, Swabia, Franconia, and their Principa-
 ‘ lities and Earldoms, the whole lower Palatinate,
 ‘ even into Alsatia; yea, from Burgundy, Brabant,
 ‘ Flanders, Spain, and France, to ———. And
 ‘ I will make the land a place of confusion.’

We are by no means fond of giving any credence to every pretender to extraordinary impulses, nor could we have paid any regard to the above very singular Predictions, did not transpiring events even constrain us to notice them. When we consider that the Author published them so early as 1710, we cannot but admire, the wonderful agreement of them with what is now acting, and yet seems to be coming forward. We are sure of this, that God can make his will known to whom, and in what manner, and in what measure he pleases. Besides, others have spoken to the same effect, though not so fully and specifically. The foregoing Predictions, both by L. and B. intimate like things. And the Scriptures we have quoted and commented on, seem to signify the things which this Author foretells. Happy would it be, if the fomenters of war, and bloodshed, would be warned, and forbear; and seek for the things that make for peace. But, they alas! alas! have one design, and the Almighty quite a different one! Theirs is a design of Ambition and Revenge. But the design of the Lord is of Mercy to his chosen, and of judgment to his, and their foes. But let them take the Prophet’s advice, Zech. chap. ii. 13. ‘ Be silent, Oh all flesh; before the Lord; for he is raised up out of his holy habitation.

It

It may not be amiss if we insert here a passage from 'Dr. Owen's Sermon,' which he preached before the Parliament of England April 19th. 1649. See Page 25. of the 'Dr's Sermon.' †

'The Lord Jesus Christ, by his mighty power in these latter days, as *Antichristian Tyranny draws to its period, will so far shake and translate the political Heights, Governments and Strength of the Nations, as shall serve for the full bringing in of his own peaceable Kingdom!* the Nations so shaken, becoming thereby a quiet habitation for the People of the Most High. Page 47. He says,

'When Christ was to come in the Flesh, John the Baptist comes a little before. A new Light; a new Preacher. And what does he discover and reveal? Why, he calls them off from resting on legal ceremonies, to the doctrine of Faith, Repentance, and Gospel Ordinances; tells them the Kingdom of God is at hand; instructs them in the knowledge of him who was coming. To what end was all this? only that the minds of men, being enlightened by his preaching, who was a burning and shining Lamp, they might see what the Lord was doing.

'Every age has its peculiar *Work and Light*. Now, what is the Light which God manifestly gives in *our Days*? No new Doctrines (as some pretend,) but plainly the peculiar Light [*of Some*] of *this Generation*, is, *that discovery*, which the Lord hath made to *those* of his People, of the mystery of *Civil and Ecclesiastical Tyranny*: the *opening, unraveling and revealing the Antichristian Interest*, interwoven and coupled together in Civil and Spiritual things, into a state *opposite to the Kingdom of the Lord Jesus*. This is *one of the greatest discoveries of our days*. What
judicious

'judicious Christian is there among us that cannot
 'discern, that for many generations the Western
 'Nations have been juggled into *spiritual* and *ci-*
 '*vil slavery*, by the *Legerdmain* of the Whore,
 'and the Potentates of the earth, made drunk with
 'the cup of her abominations? How the whole
 'earth has been rolled into confusion, and Saints
 'hurried out of the world, to give way to their
 'combined interest? Hath not God unveiled that
 'Harlot (at least to the discerning of his own Peo-
 'ple,) and made her naked, and exposed her abo-
 'minable filthiness?—Is it not evident to those who
 'have but half an eye, that the whole present Con-
 'stitution of the Government of the *Nations*, is so
 'cemented with *Antichristian mortar* from the very
 'top to the bottom, that without a *thorough sha-*
 '*king* they cannot be cleansed? This then plain-
 'ly discovers, that the work which the Lord is *now*
 'doing, relates to the untwining of their close
 'combination against himself, and the kingdom of
 'his dear Son. And as *sure* as he has begun, he
 'will go on and finish this great and glorious
 'work.'

Surely, if the Doctor was now living, he could
 not describe the present *times*, and the signs of *them*
 in more glowing colours, nor with more minute
 exactness!

CONCLUSION.

Notwithstanding the foregoing Predictions and
 Prophecies bear the most unquestionable marks of
 Divine Authenticity,—it is past doubt *some* of
 an *Infidel* and *Atheistical* description, may disbe-
 lieve and scoff at the same.—To such we observe,
 that the time is at no great distance when they
 will

will be constrained to *believe*, and to *avow* their former unbelief, from a *sight* and a *sense* of the things predicted of!—To those who have learnt to believe, by receiving the 'wisdom that cometh from above,' we suggest an imitation of the example of those 'noble Bereans' who daily searched the scriptures as the most effectual mode to obtain undeniable evidence of the truth and reality of what they heard. From such a conduct the clearest convictions of the *Truth* will arise, and the mind be enlightened to discover the *Signs of the Times* in the most effectual manner. That *all* may be thus convinced and thus enlightened, is our most ardent prayer.

